

LIGHT IN THE WEST.



"LET THERE BE LIGHT."

VOL. VI.

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NOTICE.

In accordance with the request of its many friends "Light in the West" is now changed from a Semi monthly to a

WEEKLY

publication. The advance subscription price will not be changed until September first.

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Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

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SAMUEL ARCHER,

Editorial & Business Manager,

314 Chestnut St., St. Louis, Mo.

WHERE there is no vision the people perish.

HEAR instruction, and be wise, and refuse it not.

FAITHFUL are the wounds of a friend; but the kisses of an enemy are deceitful.

IN all labour there is profit; but the talk of the lips tendeth only to penury.

IT is an honour for a man to cease from strife: but every fool will be meddling.

SEEST thou a man wise in his own conceit? there is more hope of a fool than of him.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

EVEN a child is known by his doings, whether it be pure, and whether it be right.

A WISE man feareth, and departeth from evil: but the fool rageth, and is confident.

EVEN a fool, when he holdeth his peace, is counted wise: and he that shuteth his lips is esteemed a man of learning.

—Proverbs.

GLADSTONE.

When the statesmen and rulers of nations will magnanimously give up what they have wrongfully taken or held, there will be more men like Gladstone. True, he has been beaten, but like Truth, though crushed to earth he will "rise again."

As Jesus of Nazareth was a perfect type of the coming moral and spiritual man, so is Gladstone a type of the coming statesman. He is the embodiment of a principle of justice, between nations and peoples, that will do away with the necessity for war, and consequently of standing armies, and will inaugurate a reign of "peace and good will to man" such as the world has never seen.

The question is not whether the Irish people are capable of self government, nor whether they were deprived of it by foul means, but whether they desire self government. And in view of the present deplorable condition of Ireland, in the name of humanity, any change or scheme, at all feasible, for the amelioration of the condition of that country, should be tried.

That there are many causes which have brought Ireland to her present condition, is true; and among these may be named, a certain amount of unfairness on the part of England toward her, in her legislation. But we apprehend the two principal causes are, Absent Landlordism, and the Catholic religion.

Absent Landlordism has robbed the country of its productions, and what was left, the Pope of Rome, and his mercenaries have taken,—not by the sword, or at the

point of the bayonet, but by a much more threatening process—no less than the so-called damnation of the soul.

The Irish nation has been taught to believe, that the Church holds the key to their eternal happiness or misery, and that unless they give themselves over, body and soul, to the keeping of the Church they are sure to be damned. The result is, that instead of being the slaves of some temporal power, they are enslaved by a spiritual (?) tyrant.

This so-called spiritual ruler builds strongholds, builds immense and costly edifices all over the country, in which to perpetuate his tyranny over the minds of the people, by wringing terrorized contributions from them. Not only that; he fills these edifices with his emissaries, dressed in costly robes, to teach these people subjection—holding over them the denial of (so-called) holy sepulchre here, and eternal punishment hereafter; so that the mass of the people have lost their manhood, and almost their humanity.

Is it not time then, that these people should be educated to take charge of themselves—should be thrown upon their own responsibility; for without some such lesson they will never learn self responsibility, self government. And when they are accorded the right of governing themselves temporally, it is only a question of time when they will assume the spiritual responsibility. As nations learn the art of governing themselves, they are not long in dethroning the tyrant gods, that now in the hands of designing men make slaves of us all.

Yes, God speed Gladstone. The eyes of the world are upon him, who is striking a blow for humanity, that is felt around the world,—that shakes the tyrants on their thrones.

It requires a hero to stand up, even in the boasted English Parliament, and pro-

pose to relegate a power, a right, to a suffering, people which had been wrested from them; for the history of nearly all governments has been that of tyranny and usurpation, and they clutch power as a sweet morsel, regardless of how it was acquired.

England's acquisitions, and England's former policy has been often referred to, and flaunted in the face of Gladstone, and held up as an example for him to follow. But he has marked out a course at once more just, and more humane, than any other Premier that ever held office. He is just, as against his own government; and yet he no doubt can see, without the need of a prophetic eye, that by pursuing a just and liberal course with Ireland, the nation would become stronger and more cemented together than ever before. For with dissection within, like Rome, the fabric must fall. Whenever a man ceases to be proud of his country and its institutions, he cannot be relied upon to defend it—nay, he is almost certain to assist in destroying it.

Again we say, all honor to the grand forerunner of a line of statesmen that will lift the world on to a higher, a nobler, and a more unselfish plane.

CHRISTIAN AND PAGAN HELLS.

Poor, blind man has been held in galling chains, body and soul. All along the dark past, one diabolical scheme or bugbear after another has been held up to him, to rob him of his hard earned gains, of his freedom, and of his peace of mind, and all in the name of the gods, or "thus saith the Lord."

The Christian hell, such as described by Jonathan Edwards, was sufficiently soul-curdling to deprive many of their reason, and fill the asylums with howling lunatics. But the Chinese hells are even more dreadful, being made up of all sorts of impossible horrors; such as pinching and tearing the flesh with red hot pincers, tearing of the nails, cutting out the tongue, sticking the body full of poisoned barbs, throwing it among poisonous, hissing serpents, and forked tongued devils. And some other heathen hells or hades, places of torment for poor humanity, are even more horrible than the one just described.

But the Chinese have a way of getting around their avenging God, by bribing, or tickling their devil (a big black monster) under the ribs, by giving him presents; and the Christians have another way of bribing their God, by paying for prayers

and masses; so that either one, when viewed by an unbiased mind, can see the utter fallacy, the utter inconsistency, of *changing the mind of God* by a present, or even a petition, or prayer. Is God a weak minded Judge, to be acted upon by His weaker minded creature, man; is He a person that can be cajoled, or made to repent? Does any one with a mind above an idiot believe, that He made the sun *stand still* for Joshua, while the Israelites slaughtered the women and children of the Ammorites—does any one believe that "God cursed the earth for man's sake?" Does any one believe in the "seven plagues" to be poured out upon the earth by an "angry God," spoken of in the book of Revelations, that even many of the fanatics of the earlier ages condemned? Do the followers of the "meek and lowly Jesus," believe such stuff as this?

The heathen gods, or rather their priests, when their religion became honeycombed with flagrant fraud, and lost its hold upon the superstitious mind of their people, had a way of producing, at intervals, an immaculate child, the son of some mythological god, and the people were made to swallow it. The reigning power was only too glad to adopt it, as it was always made the forge, to rivet the chains of slavery on the masses; for is not the "divine right of kings" claimed to be the "will of God?"

How long will man be led by superstitious fear—how long will he live on the poison of asps, that is eating into his very soul; when, if he would look up, and out upon nature, and nature's God, he might see the beneficent provisions God has made for His children, and is giving them as fast as they develope and open their eyes to receive it—the power (through science) over nature, to make it subservient to his will; as witness steam, electricity. But the Church stands aghast, and says, "It is of Beelzebub; it is of the Devil."

If these things be of the devil, and are good, and for the uplifting of humanity, let us have them and thank the devil for them. But we are fast finding out that the greatest devil man has to contend with is ignorance and superstition, and that the Church is the mother of them, fighting as she has, at every step, anything that savored of light or progress, for the human race.

Look at the vast piles of money and labor that have been expended on costly churches and other edifices, as if God needed 'a house made with hands' to live

in; while the poor sweated at work given by their task masters, only to get bread. Open your eyes, oh, down trodden man; think and act for yourself. Have confidence in the just and beneficent God who created you, rather than in the blind dogmas of man, and all will be well. B.

WHAT WILL BECOME OF THE CHURCHES.

The question may well be asked: When orthodox and Catholic dogmas shall have become a thing of the past, when hell becomes sheol, and sheol has become a mere shell, and when, as a consequence, an angry God, a vicarious atonement, and all the attendants of original sin, making a vicarious atonement necessary, are done away with, then what will become of our churches; will they be disbanded, and become habitations for the owl and the bat, as many of the temples of the sun and those of other pagan worshipers have become? No; better uses will be found for the churches, than to permit them to become deserted, or go into decay, in that way; for when the belief in the blood-sacrifice, and all its concomitants are outgrown, as the mere vagaries of superstition, there will yet be a great work for the evangelist to do. And that will be to convert by calm, logical and loving reasoning and persuasion his hearers, to live a nobler and higher life; not from the fear of a literal hell, for that will have burned out; not from selfish motives, for those are unworthy of a high minded intelligent mind; but for the love of truth, and the desire to help his fellow man into a higher and better plane of life.

We know many will still cling to the old idea, of meeting at stated intervals to drink nominally of the blood of Christ, and many may and do go away thinking they have been cleansed from all sin by that effort of the imagination to *think* the wine is turned into blood; but the days of such belief are numbered, and not all the priests in christendom can perpetuate it much longer, in this the nineteenth century.

Already there is an advance guard,—ministers at work demolishing the superstructures of the "*God punishing himself doctrine*" to save humanity from his wrath. We have heard of venomous reptiles, in the agonies of death turning upon and biting themselves; but it is a-king too much of the common sense and intelligence of this age, to expect it to believe the fable of the creation, the fall of man, and the vicarious atonement.

If we must have some personality to worship, let us have one with higher and nobler attributes, than we find accorded to the theological God; but why have a personality at all. Cannot we look up to and send out our souls in adoration of principles; such as Love, Justice, Goodness and Truth? He who loves and aspires to these will have a very God within himself. B.

For Light in the West.

"A WONDERFUL BOOK."

Such is the startling, astounding caption of an anonymous communication to the *Golden Gate*, and copied in the *Banner of Light*—June 12—of a book bearing this brief(?) and modest title:

"The History of the Origin of all Things; including the History of Man from his Creation to his Finality, but not his End. Written by God's Holy Spirit, through an Earthly Medium, L. M. Arnold Poughkeepsie, N. Y. Published by direction of the Spirits, and, in God's will, Submitted to a Holy and Searching Criticism from every earnest Seeker after Truth. For sale by all Booksellers who desire to forward the Work of God's Redemption of Man from Ignorance, Fear, and torturing Doubt. AMEN."
—at two dollars per copy.

The anonymous communication referred to above narrates—among other things, "too tedious to mention"—how the writer, hankering for a more plenary fill of the "holy" pabulum of this "wonderful" production, sent to the medium author for an additional copy; thinking, doubtless, that, like Mrs. Toodles' door plate, it would "be handy to have about the house," with which to lave afresh his thirsting soul, when the divine afflatus within ran low, in times of a spiritual drouth;—but that he was answered, that the medium had shuffled off the mortal coil, and that the plates of the work had been locked up in a vault,—the august inspirer of the work, finding it in advance of the age. (Alas! that the foresight of the "inspirer" had only been equal to his hindsight.)

Here, on the threshold of this arcanum of divine wonders, we might pause, dazed and overwhelmed, as when gazing into the abyss of heaven's shining vault at night and vainly trying to count the infinity of stars, and form some conception of their bewildering distance and stupendous magnitude, but, feeling—like the above departed seer—that truth and human weal might suffer and languish (?) if we held our peace, we proceed to say, that the Spirit author of this tome of celestial wisdom made a bad blunder, in "ordering

up" the plates of this work from their repose, in said "vault," too soon; and that the proper thing to have done, would have been to have appointed a committee of custodians, with discretionary powers, to name the time of getting them out:—said custodians to have been instructed to take their cue for action from the example of a certain country rustic, who, "drest in a little brief authority," played the role of school commissioner. Seated on the front porch of his domicile, smoking his pipe, a pedagogue applicant approached, and began an enumeration of his manifold qualifications for teaching young ideas how to shoot, when he was cut short, the awful arbiter of school salaries interposing:—

"I dunno nuthin' 'bout yer grammar, nor jografy, an' sich, but I kin allers spot the right kind of a teacher by his gait. Now, Mister, you jist start off an' walk; an' when you hear me call, you stop, an' cum back."

Whereupon, the Knight of decimal and vulgar fractions, conjugations and declensions, proceeded to perambulate; and, gentle reader, for aught the deponent knoweth to the contrary, is perambulating still.

That those who have not yet been privileged to feast their eyes on the cryptical topics of this second St. John's marvellous revelations may have some faint, shadowy conception of what they miss, we will state, that a perusal of the account whereby Media, the sorceress, prepared to rejuvenate old King Aeson, will enlighten them somewhat upon this subject.

She prepared her cauldron and put into it the following compound: "Magic herbs, with seeds and flowers of acrid juice; stones from the distant east, and sand from the shore of all surrounding ocean; hoar frost, gathered by moonlight; a screech owl's head and wings, and the entrails of a wolf. She added fragments of the shells of tortoises, and the liver of stags—animals tenacious of life,—the head and beak of a crow, that outlives nine generations of men," etc., etc. Lest, now, humanity at large—and all the world besides—should prove intractable, insensate and unappreciating, to the extent of obstinately refusing to buy this work against the earnest appeals of the *Golden Gate* correspondent—we will endeavor to give a resume of some of its more salient features:

Essence of Calvinism, fifty scruples; Compound extract of Moses and the Prophets, fifty scruples; Double distilled extract of the Garden of Eden, twenty grains; Anthropomorphic Jehovah of the Old

Testament, fifty scruples; Side glance and partial squinting at Swedenborgianism, five grains; Orthodox paraphernalia for being "born again," ten grains; "Saints' perseverance," five scruples; *Ex cathedra ipse dixit* and assumption, "nary" a scruple; Spiritualism—uncompounded—*non est*.

But, it is *Æschines*—over again—in his banishment, trying to describe to his admirers the matchless eloquence of Demosthenes; when he said, "What would you have said, had you heard Demosthenes himself." This work,—this canto of crudities and blunders,—purports to be the dictation of a no less personage than Jesus Christ. And in justice to its putative author we will say, it is a gross aspersion of his wisdom, philosophy and ethics, as exemplified in his pure and sublime teaching, while on earth: but even *he*, it would seem can not enjoy immunity from being made the mouth piece of bad grammar and driveling nonsense, when needed to purvey to the conceit of overweening aspiring and ambitious assumption, of mortals on earth and unprogressed spirits in the life beyond.

From the florid, grandiloquent captions, bestudding the various chapters of the work, one would feel, if he did not read what follows, that he had found the vertable key to unlock the mystical penetralia of all hidden wisdom and truth. But, directly he is edified with a specimen of exegesis, rivaling that of Jack Bunshy, the profound skipper in the play of *Dombey and Son*:—"It's my 'pinion, that, if the good ship, 'Only Son' hasn't gone down, she's still afloat."

Spiritualism has done itself good service in denouncing the fraud of pseudo mediums and it owes itself a like service in disavowing such oracles (?) as talk giberish in the names of Franklin, Washington, Paul, Plato and Christ. We have reached the pass where the *culling* process can be applied, without danger of eliminating our numbers to anything like a feeble paucity; while we can, with just pride, point to the quality of our literature. Works, like "Immortality," by Peebles, "Strange Visitors" and "The Next World Interviewed," by Mrs. Horne, and numberless others, similar, need no endorsing beyond their perusal. The point of *esprit de corps*, is already attained in the spiritual ranks, and nothing, save the infatuation and chicanery of pragmatic and over zealous weaklings and tricksters, afflict the cause, can bring discredit to it, or permanently arrest its onward and triumphant career.

For one, we have no use for that class

of mortals or spirits who talk too flippantly about God: who tell all about His being—His plans—what he is doing and is going to do—as though they had just come from a “cabinet meeting,” where the affairs of the divine economy had been discussed, in a confidential, free-and-easy way.

To this species of assumption we much prefer the modesty and humility of Socrates when he said, “The only thing I know for *certain* is, that I know *nothing*.” Even cold agnosticism appears in a redeeming light when it disavows all knowledge or conception of what we call God. It is the instinct of every sentient being, after contemplating the wonders of the universe, to spontaneously adore the awful and sublime power that lives in, and through, this immensity of incomprehensible and indefinable mystery; and how weak—nay, how audacious—the finite presumption, that essays to span and define this divine hypostasis: and, irrepressible as is the desire, such is the nature of the human mind, could it approach and survey the infinite, the spell that invests this awful Majesty would instantly be dissolved, and the sentiment of worship and adoration would pall, on the soul thus disenchanted, for commonness and familiarity of comprehension.

There is a divine harmony and fitness of things pervading the domain of infinite economy; and the Power or Being back of all, displays the same wisdom and design in veiling itself from the gaze and cognizance—alike of mortal or angel—that it does in the grand polity of universal creation: and just in proportion to the tendency and desire of the human mind to limit, define and make tangible the Infinite, is its conception of it narrow, stinted and fallacious. To predicate of a Being the attributes of omnipotence and omniscience is the collateral implication of incomprehensibility, to all minds less, than that Being itself. No other condition would fill the assumption, even, of a God.

Credal disintegration and repudiation of ecclesiasticism, is the one, universal and irrepressible tendency of the day; and no wailing and cutting-themselves-with-stones of the prophets of Baal will in the least stay or arrest the result: and to the mind that has once arisen into the clearer atmosphere of higher and juster conceptions of truth there is no turning back. If ever the spectacle is witnessed, it implies—like suicide—an abnormal and diseased mental idiosyncrasy.

V. C. TAYLOR.

WHERE IS HEAVEN.

BY JUSTITIA. (*Revised.*)

“Oh, papa, dear,” my daughter said, as she came in one day,

Her rosy cheeks of brilliant red, from exercise at play,

“Do tell me where is heaven—I really want to know—

They say it is a lovely place, where all good people go.”

“But why, my girl, what makes you ask? Whence came such fancies wild?

It surely is a serious task to unravel to my child; You ask a question beyond your years, I fear, to understand,

And many a bitter tear’s been shed to find that happy land.”

“Because, papa, it makes me sad, I so much sorrow see;

It really would make me so glad,” she said with childish glee,

“To know that every tear is seen, and sighs are heard in heaven,

And that a glorious place, serene, to all the good is given.”

“Come, darling, I must think awhile how I can make it plain

To one so young and free from guile, and not your thoughts disdain;

But first I want to ask of you—for you are scarcely seven—

Are you not happy here below, that you should think of heaven?”

“Oh, yes, papa; its not for me the thought came in my mind,

But there’s around such misery for charity to find,

I thought that it would be so nice—tho’ I s’pose I’m very queer—

If the world was only free from vice, and heaven could be right here.

“Don’t you remember, papa dear, at the party the other night,

The ladies came from far and near, all in their diamonds bright;

With silk and satin and jewels gay, they seemed to feel quite proud

That they could make such grand display in such a brilliant crowd.

“But when I heard one lady say: ‘See that horrid Mrs. C—;

They say when she was young like J— she worked in a factory.’

‘Oh, yes, I know,’ the other said, ‘her father was so poor

The neighbors had to send them bread to drive the wolf from the door.’

“You know, papa, I heard you say that work was no disgrace.

That drafts on industry and truth were honored on their face;

And so I wondering pondered why, amid the dazzling glare,

If jealous envy was so sly, heaven could not be there.”

“Yes, my child, you reason well; let me assure you now

That what I am about to tell is not my own, I will allow;

For Jesus said, so very plain that one could hardly fail

To understand, so I’ll relate the oft repeated tale:

“Heaven is not a *place* of bliss, but a condition of the soul;

So he who would gain it *MUST OVERCOME*, be perfect in self-control,

And self-denial’s the only road, while th’ eternal ages roll,

That man can take, and all else forsake, to reach the heavenly goal.”

—*The Champion.*

Transcribed for Light in the West.

SPIRIT COMMUNICATION.

January 2nd, 1886—The band will consider the wishes of those who strive to make known the ideas given from the spirit world:—

Numerous are the methods by which we try to attract the attention of mortals, yet there is no method by which we are more assisted in our endeavors, than when our teachings are brought to the notice of the public at large. It is with pleasure we hail the present attempt to fulfil this duty, and hope to co-operate with these friends by bringing forward such ideas as shall elevate all who will receive them; for all that is pure, lovely, truthful, noble, in thought, word or deed is connected with the teachings of pure Spiritualism.

To understand and still more to guide the course of life by these precepts, will secure happiness in earth life, and the fruition of unclouded, eternal blessings, when having passed beyond mortal experience, eternity is open to the soul. Their highest aspirations more than fulfilled, transported with joy, they enter spirit life blessing and praising our Heavenly Father, the Giver of all good gifts.

We will now relate a circumstance that has just occurred here. A man whose earth life had been one long struggle with disastrous experiences, had through all retained his integrity, his trust in the beneficent Ruler of the universe, and without pride held an unflinching determination to do right. Though a poor man, his principles were noble; and could mortal eyes have seen his entrance into spirit life, they would realize the importance of cultivating the nobler qualities of the spiritual natures. We would gladly describe the glories that awaited him; but words fail when the imagination cannot conceive what the realization must be to the elevated, purified soul.

January 16th, 1886.—On the thoughts of those who set too high a value on the opinions of their fellow creatures :—

It is natural to wish to have the good will of those with whom we are associated ; but the ideas of man are so different on the same subject, that in every community there are as many shades of opinion as there are members. While the thoughts are engaged on unimportant matters, these differences are not observed ; but when the subject matter is considered important, thoughts clash. Various opinions are formed ; party feeling is aroused ; the harmony of the society is broken by discord ; bitter feelings are engendered ; those who once were friends become bitter enemies ; and all this trouble is caused because men do not think alike.

Is it necessary that all should think alike ? No ; the truth in many cases is discovered by consulting the various opinions formed on a disputed subject. There is nothing wrong in each one forming an opinion ; but the wrong comes in when pride produces hatred, and those of differing opinions are dispised or condemned. How much misery has this pride caused among mankind, especially when joined with power to endeavor to enforce. We say, to endeavor to enforce, for thought cannot be forced ; it may yield outwardly, but the connection remains as before, till reason convinces of mistaken views.

What we want to inculcate is this : the opinions of our fellow beings should be respected, but not feared. If a man's conscience is clear, void of offence, let that support him. No humiliation or disgrace his enemies may inflict can injure his soul : it may grieve but not destroy. But let his fear of other mortals have sway, the balance which the spiritual nature should have over the material is lost. The fear of man overpowers the fear that ought to predominate, and he rushes from the sight of man by setting at naught the law of self-preservation, enters eternity with a crime and a consciousness of cowardice. The truly brave are firm in sight of danger ; but the man who fears to face the opinion of his fellows has little true bravery. We are speaking of the consciously innocent ; if guilt oppresses, then the wounded spirit is hard to bear : but even in such cases, the disgrace should be borne with humility, and the penitence that may and ought to follow is a better preparation for a future life, than shuffling off the mortal coil to enter immortality with a darkened conscience.

April 16th, 1882.—The certainty of the presence of freed thoughts, or departed spirits :—

Here lies the difficulty. Because mortal man can neither feel, hear nor see them, he concludes there is no truth in the assertion that they are here. But man may as reasonably deny the existence of thought, as the existence of spirits ; and the nearness of them is as close—aye, closer, than the material nature will admit ; for thoughts commune with thoughts.

No words are needed to make our presence known. We have recourse to various ways, according to the temperaments of the individuals who possess the power which we can utilize. The highest thoughts are often expressed through the powers of individuals not noticed by the busy, active world, but whose lives are spent in the monotony of the routine of daily duties.

The thoughts of the medium should be pure, to be in unison with pure spirits. The thoughts should be cultivated, elevated and refined, that the communion of thoughts may be the harmony of souls blending in the thoughts of love to our Heavenly Father, the great fountain of love and purity. The thoughts of mediums, the power of mediums, when devoted to the aggrandizement of self, either in regard to money or fame, are prejudicial to themselves, and of no benefit to the best interests of their fellow creatures. It is most essential that all mediums should evince by their lives the elevation of thought which communion with pure, elevated spirits must tend to produce.

These thoughts have been suggested by our power of reading thoughts. None can deceive us. The thoughts of a worldly minded medium are to pure spirits offensive and impure. The thoughts that the spirits like to read are those imbued with good wishes for the welfare of all, having sympathy with their neighbors in sorrow, in joy.

The thoughts, being tangible to the spiritual nature, constitute the spiritual body. Therefore, that body depends on the state of the thoughts. Now, no mortal can see the thoughts of another. How, then, can they expect to see freed spirits ? The thoughts gain greatly in power when they leave the earthly body, and are able to return to this primary sphere : they travel with the rapidity of lightning, and are often drawn to earth by the ties of love,—the mother to her children, the children to their parents.

The band of spirits who control this

writing are aware of the necessity of enabling mortals to realize their presence before their inspirations can be received with confidence. The spirits therefore appeal to the reason of mankind. Judge by the reasonableness of the teachings. The instructions must of necessity be spiritual ; for that is our nature. May the Father of Spirits help you to understand and believe ; so that your lives may be guided by these teachings.

Y. E. S.

Transcribed for Light in the West.

FINAL OBJECT OF MODERN SPIRITUALISM.

By the controlling spirit St. Louis Spiritual Union, July 4 '86.

QUESTION : What is the final object of Modern Spiritualism, and how does the divine spirit operate on humanity ?

ANSWER : The Divine Being, by whatever name it may be called in any language, being in its essence and elements the absolute perfection of wisdom and love, has sought at all times, and in different nations, to penetrate and permeate those who are receptive and open to the spirit influences of that being.

All forces seek an inlet or outlet at the point of least resistance ; hence, spiritual openness as it were, will receive the afflatus, and influx, of divine power and illumination, under the law, that all forces operating under the same conditions, and directed by the same laws, must inevitably have the same results. Hence, that which is perfect in all its parts, certain in its operations, and eternal in duration, will invariably manifest itself, independently of time or space. When it thus manifests itself it is the expression, therefore, of the divine in the human ; and as quantity of spirit, and quality of matter clothing it, are the gauge for that manifestation, the efficiency of those who are thus inspired is made plain to all around them. The substance is the same, whatever the capacity of the vessel may be.

A few drops of sea water in a vial have the exact qualities and chemical properties that a large tank full of sea water would have : so all human beings have more or less capacity for receiving and retaining divine influences in sympathy with the spirit within. The spirit may be weak, the spirit may also be in a very limited quantity, encased in a coarse, unrefined, animal organism, which holds that spirit prisoner. This may prevent, or hinder, the same in its legitimate functions of love and wisdom ; making the person a little better than a beast, and far from

being an angel: while those who have finely organized physical bodies, which have by hereditary descent become purified and rarefied, can hold much more of the spiritual elements, graces and powers, and are enabled to manifest this spiritual quality within, by their reflection of wisdom and radiation of love; for wisdom is the light from the divine sun, while love is the heat of it, and its vital energy and life, giving power of expression to both wisdom and love—it is the dynamic spirit essence, or omnipotence of God. And just in the degree that these qualities manifest themselves in any one, just so much he or she is a son or daughter of God, and the servant and handmaid doing God's work.

There were times when these outpourings found vessels which were open and capacious enough to become reservoirs of wisdom and love for generations and ages. They became the exponents and representatives of the divine will and the world was brought in contact through them with the higher light. These were the appointed messengers, divinely inspired to give humanity the truth as far as they were capable of receiving it; more they could not do. The Christ-spirit has been known by the sages of old, as the divine logos—the divine Word; in other words, the outward expression of the divine will, or the combination of divine wisdom and love in action. The sages spoken of have become, under the inspiration of that logos, the teachers of humanity, filled to overflowing with this Christ spirit, or saving resurrection power; and their work proved the efficiency of the power that wrought it through these human instruments. Hence, they could say: "The things that I say, I say not of myself, but of the spirit that is within me."

Another effect of spirit predominating over matter in man, is the mastery the former has over the latter. Spirit contains within itself the power of levitation. Matter is subject to the law of gravitation. The one has an ascending and elevating tendency: the other a descending and degrading tendency, which becomes apparent in the words and actions of individuals. "By their fruits ye shall know them." As matter is simply the clothing and exterior through which spirits operate, it is the inferior, and molded by it, as the shell by the egg. Hence, spiritual beauty and comeliness will manifest itself outwardly, in unmistakable ways: thus the divine shines through the human.

In the case of Jesus of Nazareth, the spirit had the ultimate and perfect control in every respect, even to the overflowing of his organism: hence, the vital energy of divine life became a fountain of life through him. His presence made that life contagious, so that the sick and afflicted of every kind became infected by the touch of his hands—with the vital energy of divine life; and overpowering all negative conditions, asserted itself by restoring them to perfect health, instantaneous and lasting.

The laws by which these spiritual qualities can be cultivated and developed have been given to humanity in the teachings of Jesus of Nazareth, and in the plainest and simplest language. 'He that heareth, and doeth them, is wise: he that heareth, and doeth them not, is foolish'—see the sermon on the mount—it is the mystic formula for acquiring spirit power; it is the door to the kingdom of Heaven, or rather, the constitution of that kingdom, issued in proclamation by its king and which was heralded by the angels and archangels of the highest heavenly spheres. And this kingdom is to be established on earth among men in the manner indicated,—spirit relationship with the divine Being.

This is the great mystery. Christ within, the hope of glory, or God's will dominant over all: and thus, the relationship of the fatherhood of God and the brotherhood of man realized by all within themselves, in full consciousness and understanding of its relative bearings, making them not only citizens of that kingdom, but indeed sons and daughters of God, redeemed and sanctified by the divine Christ spirit within. And this is the kingdom of Heaven on earth, whenever this element shall predominate. Then crime, disease, ignorance and poverty will cease. Virtue, health, knowledge and plenty will be the blessings which will wipe away every tear, and bring rejoicing to every heart.

The angel hosts are marshalling their solid ranks in battle array to establish that spiritual kingdom: and when its foes are vanquished, and every enemy routed, then the triumphant shout will arise—Heaven and earth and angels and men draw together in the wedding that was prophesied through the centuries by prophets and seers.

Spiritualism is the field upon which the decisive battle must be fought, and its mediums and true followers are the earthly allies of the heavenly army. With these

united forces victory is certain, and resistance useless. The omnipotent power of the Divine Spirit, with its transcendent elements of love and wisdom, will never succumb to the feeble effort of insignificant Man. 'Let him who is athirst come, and drink of the waters of life freely.'

COMMUNICATIONS FROM THE SPIRIT WORLD.

The writer desires to present to the readers of *LIGHT IN THE WEST* a series of articles in the form of excerpts from a quantity of MSS. in his possession.

These MSS. are the result of sixteen years of almost daily communication and instruction of the medium. We will now give these writings to the public without further note or comment, until such time as it may be necessary to revise them for publication in book form.

JUSTITIA.

Oct. 29, 1868.—MY DEAR CHILD: You are fast approaching the height of your desires. * * * but we must wait until the rulers of earth are in the light of their sin and iniquity; then will be laid the hand of God upon their works, and we shall see how they will be demolished, and one after another will fall. Soon these ungodly men will see the ruin they have caused.

God has taught in His word that He will visit His people, and He will carry out all His works. Men may think they will succeed in their wickedness, but God can blast with one breath of His nostrils the power of man.

He can hurl tyrants from thrones with one grasp of His hand: He can destroy cities and level them with the ground, demolish temples and overthrow men's idols. He who created the earth and the heavens, and drew the sable curtain of darkness over the world and studded it with the stars of heaven, hung worlds in space, and holds the elements in the hollow of His hand,—He who breathed the breath of life in every living thing, has power with one breath to destroy the doings of ungodly men in a night.

Let man beware how he tempts to anger the living God. O, vain, foolish man! If you would only listen to the still, small voice of the spirit, and follow the teachings of Christ, you could be saved from the misery that must come upon you. O, man! why will you not listen to God and the reason which He has given to every child of His, and save yourselves and children from sin? Will nothing but blood! blood! answer to satisfy man's avarice and lust?

I tell thee the time is not far in the future when the blood of God's sons must

deluge the world; for God's poor, down-trodden children will arise and assert their rights to God's earth; and when they do the blood of the princes of this earth will enrich the soil of freedom.

O, man! you are building up human sacrifices to be offered on the altar of Moloch.

Christ was sent into the world to teach what to do in order to save mankind. Do men teach and practice His doctrine? I tell thee nay.

They are enslaving men; holding them in bondage by their accursed creeds and dogmas; trailing their priestly robes through the blood of God's martyred children. Oh, ye hypocrites and Pharisees! Yea, and even of yourselves judge ye not what is right?

How much these false teachers of Christ will have to answer for in the spirit world. They may make their long prayers in the sanctuaries of God; they may write their sermons to please the ears of men; but God hears every word. They may forget the poor of God's earth; they may neglect the poor victims of sin and crime, and drag them down into the dungeons and cells of their prisons, victims of man's ungodly power. They may pass by the holes of death and hell, where men deal out poison, murder and damnation to their fellow men, and hold up their dainty robes for fear of contamination. The rulers and officers of the law may send out their tax gatherers and gather their pieces of silver,—the price of blood. Do men think God will suffer this much longer? Will He create man and breathe into his nostrils the spark of Divinity, that is, to be equal with God—for God and His children are One—and suffer brothers to destroy one another? No! God forbid.

The time will come when the mark of Cain will be branded on the forehead of these ungodly wretches who traffic in the crimes of men, and they will become the scum of the world.

SOCRATES.

For Light in the West.

HONESTY.

" 'Honesty is the best policy;' but he who is honest from policy is not honest."

We sometimes meet with people who bear a remarkable reputation for honesty, from the fact that they never fail to keep their word, come what may, if such a thing is possible. In furthering their own selfish ends they are apt to carry out the most fraudulent schemes regardless of the injury they may be inflicting upon innocent persons, simply because they had de-

termined upon the course, and perhaps for no other reason. Is it honest to make promises the fulfillment of which contemplates an injury to another?

We find people whose word is perfectly reliable, who never make positive assertions which they cannot prove or promises which they cannot keep, and who make it a point to always keep their word,—where to do otherwise would ruin the prospects for the gratification of their ambitious ends; who, if they thought that faster progress would be accomplished by other methods would not hesitate to use them. Is it honest to do right from mere policy?

Our poor world contains thousands of people who try to be honest from a fear of the wrath to come; who, were it not for the restraining influences of their religion, would be amongst society's worst enemies. But there are millions who implicitly believe in the doctrines of eternal punishment who are not even restrained by the fear thereof. What a blessing it would be to society if the latter could be made to realize for about ten seconds the meaning of some of the doctrines to which they give credence. If these people had any realization of the terrible fate which they so firmly believe must sooner or later overtake those who do not walk in the way of the Lord, they would dare to move neither hand nor foot for fear of offending the Great Mogul who has so little to do that he has to sit up in the skies with his hand to his ear and listen to the piteous supplications and hypocritical rantings by which his poor grovelling worms of the dust are accustomed to sing his praises—yes, they would go insane with terror lest they be reckoned among the transgressors. Is it honest to do right from the mere fear of punishment?

What a contrast between those who are honest from policy or fear and those who are so from pure principle! How much to one's credit it is to throw aside selfish ends, to ignore policy or fear of punishment, and to strive for the elevation of mankind! One thereby elevates himself morally and spiritually in the estimation of all. But, if you cannot be honest from principle, please confer a favor upon society by being honest from policy.

G. H. T.

IS CIVILIZATION A BLESSING.

Some think the life of the savage conducive to more happiness and less misery than that of civilized life, and argue that the savage with a full stomach, a single blanket, and a pair of

moccasins, is a richer man than the millionaire in his palace of luxuries. It may be so comparing only these two isolated cases; but these are not all of civilization, or all of savage life. The savage does not always have the full stomach, nor the blanket and moccasins to make him comfortable, and from the very nature of his rude life, he is often deprived of these, and, as in the history of our own country, has to rely on the white man, or civilization, for the means to keep life in his body; while civilization, except in rare instances, furnishes shelter food and clothing, meager though sometimes it be, to all that come under its care, including many luxuries unknown to savage life.

But the champion of savage life will answer, that civilization and its attendant luxuries has many of the direst evils that humanity is heir to, such as drunkenness, that has proved alike disastrous to the civilian and the savage; that lunacy and suicide are scarcely known among the savage tribes, while in civilized life they are most common, and on the increase.

While these are facts that must be admitted, they do not cover the whole case, any more than the solitary Indian who is provided with a blanket; and we suppose the true solution of this question would be to call attention to the fact, that while civilization has brought to man many comforts and luxuries, including the arts and sciences, for the withdrawal or loss of which nothing would compensate, yet that very civilization, those very luxuries, brought into use by it has made man more effeminate, more nervous, more sensitive; and consequently, while he can and does enjoy more, he can and does suffer more. But the latter is caused by the abuse and not the use of civilization, and its advantages.

The inordinate love of wealth, of liquor, has caused the wreck of many lives; but they are both good in their place, and it was the abuse and not the use that caused the wreck. Civilization has given man great power; but shall we say that because through the power of the locomotive there is often great disaster that therefore the locomotive should not be used?

There are isolated cases, where civilization has acted like the millstone, to grind them to powder; but for the mass of humanity it is elevating, uplifting, energizing and ennobling, and to the physical world it is what the gardener is to the garden. Take away civilization, and the world would become a wild waste, a primeval forest, with the wild beasts in the ascendant and man inhabiting the caves and dens of the earth.

Savage life leads to the beast: civilization leads to God; and astronomy is the starry road. A pure body tends to a pure mind, and a pure mind is the soul looking out through a pure body untainted.

Nations culminate and decay, but civilization never. Mankind will round out into all the past, present, and that which is to come until he shall stand erect, master of the elements, and God of the planet, having learned the powers within himself.

B.



ON SEEING A WOUNDED HARE LIMP
BY ME, WHICH A FELLOW HAD
JUST SHOT AT.*

Inhuman man! curse on thy barb'rous art,
And blasted be thy murder-aiming eye;
May never pity soothe thee with a sigh,
Nor never pleasure glad thy cruel heart!

Go, live, poor wanderer of the wood and field,
The bitter little that of life remains;
No more the thick'ning brakes an' verdant plains
To thee shall home, or food, or pastime yield.

Seek, mangled wretch, some place of wonted rest,
No more of rest, but now thy dying bed!
The sheltering rushes whistling o'er thy head,
The cold earth with thy bloody bosom prest.

Oft as by winding Nith, I, musing, wait
The sober eve, or hail the cheerful dawn,
I'll miss thee sporting o'er the dewy lawn,
And curse the ruffian's aim, and mourn thy
hapless fate.

* I have just put the last hand to a little poem, which I think will be something to your taste. One morning lately as I was out pretty early in the fields sowing some grass seeds, I heard the burst of a shot from a neighbouring plantation, and presently a poor little wounded hare came crippling by me.—ROBERT BURNS. April, 1789.

WHY I BECAME A SPIRITUALIST.

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CHAPTER IX.

After what has already been stated in the previous chapters, it might seem hardly necessary to state that all the evidence of the returning spirits goes to prove, that this life, if not the beginning, is at least a link of a grand chain of existence for the soul or spirit, and that this chain of existences is on an ascending scale; where it will in the æons of ages lead to, even the most advanced spirits do not pretend to know, or even imagine. They state that they can look up and beyond their present exalted position, into conditions of grandeur and sublimity far transcending the power of language to portray; that they have actually visited planets and worlds, whose altitude of development was almost beyond their conception, or imagination. And if such wondrous things exist in our circumscribed planetary system, what wonders may not, and undoubtedly do, exist in the infinitude of space as we approach nearer, and nearer to the Great Central Source of light and love.

Compare these thoughts, these actualities, with the commonly accepted idea of a personal, localized God, represented in Genesis, as the creator of this, the only world, and the planets as mere specks, to ornament the sky. With the former view, the mind starts off into infinitude, and is lost in admiration at the grandeur and immensity of creation, and the vast and illimitable future, there is in store for the soul and spirit of man.

But there are millions, standing upon the threshold of time, that are so absorbed with the grosser things of earth, or spirit life, even in the lower spheres, that they are too blind to see the glories of the beyond; and many, very many, grope on, if not in utter darkness, ye

fail to throw off the old, and reach out for the higher and purer light. How many are living to-day without one gleam, one ray, of spirituality penetrating their being. To them it is all a fallacy, a delusion; they are like a person who never saw the sun, nor felt a perceptible ray of light, and cannot understand or comprehend that such a thing exists.

There are thousands of persons walking the earth plane here among us, and with whom we associate every day, that hold daily and hourly communication with those in the spirit world, and would, if not tabooed, and hooted at, by the blind and ignorant, tell much that would astonish the world at large; but the outside world shuts out the light, and says "there is no light." How plainly Jesus of Nazareth speaks of this, when weeping over Jerusalem.

It would seem as if spiritual light comes to the world in cycles, or waves, and like the incoming tide, each wave or epoch, extends farther; for while in the olden times, only here and there was to be found a medium, or prophet, now they are multiplying, and will soon become as common as humanity itself. And when every family will have its own means of communication with their loved ones gone on before, and, indeed, with the spirit world at large,—when this is the case, death will be no longer death, but the gateway to immortal life.

As we have said before; spirit intercourse is open to all, on both sides of the gateway of death, provided they will comply with the conditions necessary (as in telegraphy) to provide the battery; and it behooves the enquirer to be on his guard and receive all who come with a due amount of caution, for *all truth* is not true, which may seem like a contradiction; but the explanation is, that the spirit communicating may see his statement to be truth, from his standpoint, while another might see the same thing from another standpoint, differently and yet both be sincere and honest. Did not St. Paul say, "Try the spirits, and see if they be of God?"

With these personal remarks, I will now give a communication from Aaron Burr, received at a seance not long ago, whose history has come down to us, with some blots upon it: but he will speak for himself:

"I am Aaron Burr, and I have permission from the guides of this medium to speak here to-night, to vindicate myself from the charge, from the aspersion, of having been a traitor to the cause of American liberty. I am here to say to-night, that I *never was*,—I never plotted against American liberty, to overthrow it, nor the principles on which it is based. It must be borne in mind that at the time in which I lived, the union of the states was not as extensive as now, nor as well understood or defined.

"The country west of the Mississippi was largely a wild waste, and with the exception of Louisiana, no one seemed to know, or care, what became of it. Louisiana itself was largely possessed by either the French and the Span-

ish, or their descendants, who still loved, and longed for, the government of their mother country, or one similar to it.

"I again repeat, I was no traitor; but I had that within me that some construed into it, either from what seemed to them certain suspicious acts, or from an unwarranted hatred imbibed against me, from political or other causes.

"I was ambitious of power, as were many others and while *they* were successful the fates frowned upon me, as it seemed, and those inimical to me, took advantage of that, and heaped upon me epithets that never belonged to me.

"Revolution was the order of the day, the states having but recently severed their connection with the mother country, and Mexico was considered a legitimate field for operations of that kind.

"I said I was ambitious—yes, I had a towering ambition, and then I found, through a channel into which I was dragged, apparently to vindicate my honor, by an act that was then mis-called honor by the chivalry of the day, that the recoil was against me, and that no matter what horn of the dilemma I had taken, the result would have been the same. Thence I turned my eyes to an empire, or a monarchy in Mexico.

"That some expectation was entertained of adding to it Louisiana, as then constituted, (being all west of the Mississippi) is true, but it was expected to carry it much as Texas was afterward carried into the Union, by the voice of the inhabitants, who were largely dissatisfied with the northern, or English speaking government, as it was then called.

"Since coming over here, I have watched with pangs of the deepest regret, the many statements that have been made against me. I have stood by in the school room, and heard innocent children and youths, taught that Aaron Burr was a traitor to his country! Such things as that, still send a pang through my heart; I tell you I have watched with pride and unfeigned satisfaction, the wonderful growth, and development of these United States; and as each star was added to that flag, to the galaxy of states, I derived as great satisfaction from it as any other person possibly could. With such sentiments filling my heart, do you think I could be a traitor?"

There being a pause at this juncture, a gentleman asked him, if he had met his daughter, Theodosia, as there is great curiosity to know.

He said "I am here to ask this gentleman" (pointing to the writer) "to vindicate my character to the public, and not to answer questions of curiosity."

He continued; "I am not here to make myself out a saint, for I was not, neither was I a traitor. Events occurred, utterly beyond my control, that seemed to thwart my highest and best purposes, and I saw others more prosperous, and so far as I *then* at least could see, they were no more deserving than I.

"Need I tell you that this grand fabric of a

nation is to-day, saying nothing of what it may, and from my soul I wish it may become, is as far beyond the highest conceptions of the moulders of it, as the stars are above the earth? It truly may be said, "they builded better than they knew." Still do not think you have a perfect government. Ah, no. No government is perfect where the rich are becoming richer, and the poor poorer. There are many wrongs perpetrated by your government; some by enactment, and many by implication, and neglect.

"Too much liberty debauches a nation, a people. The highest intelligence should rule, and not the lowest as is often the case with you.

"Your election laws are greatly at fault, and the people have been robbed of their patrimony, the *public land*. Corruption stalks abroad at noonday. Money is the passport, not morals. You may not think it, but money is God, money has debauched the American people, and dissatisfaction, anarchy and confusion will grow out of it.

"I do not say that it will disrupt the government; but great changes will have to be made for the amelioration of the people, before and contentment will prevail.

"I do not claim to have ascended the heights of spirit life, as high as some others, who quitted the form when I did which may be in part my own fault; for, after all, as I still see it, there is a destiny that shapes our ends, rough hew them as we may. If it had been otherwise, I might have been different. If I had been nature's or humanity's favorite, I might have been what I am not.

"I can see the light ahead, and I suppose when it is my time to reach out to it, to aspire to it I shall. I am not yet done with earth, and shall not be, until I have eradicated from it, the injustice that has been done my name; for I feel it to be a foul blot that must be wiped out, before I go farther.

"While I said there were some who left the earth plane about the time I did, that had ascended the heights higher and farther than I, still, there are many that shone on the earth plane with a false glamor, who, on coming here, showed their skirts were not clear.

"Professions alone are not current here; only the pure gold, coined in a heart of unselfishness and noble deeds.

"If I am not among those who have quitted the earth's surface and dwell among the stars, it is not because I do not know *what is requisite* to do so; but every 'jot and tittle' of the primates of our existence has to be lived out, in its proper sphere, before we can permanently locate in, or enjoy, a higher.

"The condition in which I am is all the heaven (or hell if you please), there is for me at present until I have lived out the conditions connected with it. I shall aspire to and reach a higher, by the process of development, which is the inheritance of every human soul. I thank you for this interview, and hope you will make some use of it, to vindicate a long

and unjustly injured party. Good evening."

After Mr. Burr had left the medium, an Indian, calling himself Silver Bow, who is one of the vitalizers of the medium, she being quite delicate, came and said:

"Me come helpum mejum; big white chief, he come take all em good magnetism away. He bigum talkum chief, he say he no tratum; me no know what tratum is. Me only know, white chief have some dark spots on em blankum. White chief know em, an feel um, but he no like give em up, no like tell em on hisef, and he no get up bigum till he take em off, throw black spots on blankum 'way. He bigem chief, but him spots on em blankem hold em down, he come upem afer 'while; he feel badum because scratchem book callem traitem. What's that em?" (Some one said, it was a person who acted untrue to his tribe). "O, yes em, I know em. It's to tell other tribe, how to catch em own tribe sleepum, then tomahawk em."

The Indian then left and an ancient spirit came and uttered a prayer which, as nearly as could be written at the time was as follows:

"Oh thou transcendent light of the universe; we thank Thee for this open door, through which Thy children of any nation, tongue, and people can come and voice the feelings of their soul. Thy children in every clime are approaching nearer to Thee, and to each other; and they are getting to understand, that all Thou requirest of them, is to do Thy will as expressed through the spark of thy divinity implanted in every human soul.

"That all are acceptable to Thee, and that though some may be covered up deeper in the mire of materiality than others, and wander upon the shores of error, or misconception, yet the time will come, when they will come up through the refining processes of nature, and of the spirit, unto the perfect day.

"O, Father, God, we thank Thee that we are permitted to be a worker for the truth, and the right, and that we can see darkness and superstition being dispelled, as does the sun the dews and mists of the morning. Hear us, Father, God, and touch the hearts of each one present, with a live coal of divine love from thine altar. Amen."

(To be Continued.)

Washington, D. C.

B. O. J.

SPIRITUALISM.

CHAPTER III.

Spiritualism certainly teaches that the soul accounts to itself for wrong doing, and that individuals often judge themselves on this plane. We are told that "Christ shall judge the world." The Christ-principle, quickened in man, he becomes his own judge. Who can say that he is born of the spirit, until the flesh is killed? He must first become victorious over all evil in himself; all the passions must die, be trampled under foot, the appetites subdued, and brought under control. By the time he is master of all this, he may be said to have passed the judgment, and who has judged

him, but himself? He has said to himself, day after day, "you have conquered or have been conquered." Has he not spoken to that *other self*, in the tone of entreaty, expostulation or command, watched every lapse from the line marked out, and condemned or approved, as the case might be? Has he not been compelled to retrace every step in the journey of life, and pay to that "Shylock"—conscience—the uttermost farthing? And will he not continue to do so, as often as her laws are violated? There is no absolution for sin, except through atonement to conscience, and that means repentance with reformation.

All are not capable of judging themselves, but there are some intuitive natures, whose inward eye being opened, see the past acts of their life, all the deformities of their unregenerate natures, and so sorrow over it, and so decide against themselves, that there is no room for any condemnation outside of their own, and they become so guarded in words and actions, through fear of offending that aroused and now sleepless monitor within, that they seem to others, to have lost their former identity to such a degree, as to be no longer themselves, for their words are picked and few, compared with the days when the love of the world and its approbation constituted their highest enjoyment, death and the judgment, their greatest dread. Spiritualism casts out fear; death loses its terror, and the life beyond grows vivid and real, as we listen to its teachings.

"In my Father's house are many mansions." This saying of Jesus, in the light of spirit revelation of the present day, assumes a significance that superficial readers of the New Testament were not wont to discern. We build our future homes by our walk and our deeds while here, and we shall find them bright and beautiful, or dark and repulsive, according as we have striven or neglected. Many are so absorbed in selfish pursuits and the accumulation of wealth, that they neglect to "lay up treasures above," in the shape of kindly acts towards their neighbor, or tears of sympathy with the sorrowing. To some, particularly those who possess qualities that would make them pre-eminent among their fellow men, as leaders or reformers, adversity comes and with a merciful touch, withers their gold and opens their eyes, when they, being stripped of superfluous goods, become fruit-bearing vines fruitful in good works, and in all diligence striving to build for the future, by laying one stone upon another.

The fruitful vine yieldeth Wine,
When tended and trimmed with care;
The more it is trimmed, and shorn of its leaves,
The better fruit it will bear.

Man may be so smothered with riches, honors and distinctions in this world, that he never draws a pure breath, but let him be stripped of these, so that his lungs can be filled with the breath of heaven, and how transformed! the glowing light within reveals itself by the illuminated eye, the placid face, and

general air of serenity he carries with him. The fires are lighted within, and from them he draws his recuperated vitality. A consciousness of this inner life gives to him a something that the world "wots not" of; it sees the change and marvels at it. Instead of mourning for his riches, he seems to glory in his freedom, and walks like a man whose burden has been lifted (for riches are a burden). Ask that man now if he would take upon him all that he has been emancipated from, and his answer will be no, emphatically no, for he feels his narrow escape from the woe pronounced against riches, "For ye have received your consolation." Riches need not, necessarily, be a hindrance; if the possessor of them looks upon himself as God's almoner, always waiting to do his bidding with it then there is no condemnation for him; but where wealth chokes up every avenue of man's heart with greed and selfishness, he has need to tremble, lest it prove a millstone around his neck, to drag him down to unfathomable darkness in the life to come.

There is "rest for the weary" in Spiritualism. A man may have run the gauntlet of all the churches, from the Calvinistic to the Roman Catholic, and shed the garments of each in turn as they become unsuited to him; but if once enlightened through the opening of his interior senses, he looks back upon the opinions he once cherished as vital truths, as he would look upon husks cast out of the kernel, and he could as easily enter again the clothes he wore in infancy as return to former beliefs. In Spiritualism he has found an ever-flowing fountain of endless pleasures; a well of deep water, from which his soul can drink and be refreshed again and again; a path of endless progression; beacon of light, to guide him through the weary paths of earth, where those who are stumbling in the dark are foot-sore and weary, faint-hearted and despairing. He rises up in the morning asking "What of to-day, oh my soul? and whither shall my footsteps tend? Are there doors where misery and abound? lead me there. Are there haunts of vice and degradation? seek thou there also, for that is they call. Are there places where dwell the needy but careless about their soul's wants? inspire them with desire of higher states, and leave no stone unturned while ferreting the wants of humanity." These are the inspirations and aspirations of Spiritualism its religion, as taught to truthful natures.

But there is another phase which exists, not as a necessary concomitant of belief in spirit return, but as a fact in the mysterious workings of the invisible world with the visible, and who imagine that there *disbelief* exempts them from these influences were never more mistaken. Swedenborg tells us that we "draw to us spirits according to our states: they come and go as they are attracted or repelled." An earnest seeker after the truths that pertain to the life beyond is surrounded by the wise and the good, answering the demands of that soul. A lover of the beautiful, endeavoring to con-

jure up scenes to gratify the eye, is attracting the like worshipers of nature and art. They throw their power into his scale, and instantly his mind becomes a field of glowing pictures, to be transferred with all their tints to his canvass, as the creations of genius. The fiction writer finds his subject mapped out and filled with images of persons, places and events, enabling him to bring out chapter after chapter till his volumes are complete. A man contemplating a piece of black-hearted villainy at once proclaims to spirits on the same plane as himself, his intention, through the medium of thought, which projects into spirit-world. In tangible shape, they at once flock to his aid presenting to his mind feasibility of the crime, be it murder, arson or robbery, and give him no rest till it is accomplished. He is then elected to their society, unless rescued here by reformation. Every indulgence in envy, censoriousness and detraction, can be strengthened through these sources which can be avoided by bringing "every thought into captivity" and turning a deaf ear to all suggestions of evil. All have it in their power to call the highest, the purest and the holiest to their aid, by seeking for these states; and they have equally the power to attract the darkest, the most undeveloped, who would lead them lower even than their unassisted corrupt natures would lead them. This is not a danger confined to Spiritualists, but one revealed to them by progressed spirits, for the safeguard of man, that he, being warned, could protect himself against an unseen evil. Many persons are entirely skeptical as to any influence the invisible world may be exercising over them, while those with intuitive sight can see, in their frequent and changeable impulses, the very power they so confidently ignore.

There are many phases of obsession that man, if he would consent to receive light upon the subject, might war against, and be the gainer thereby. Periodical spells of drinking should lead the victim to suspect that some outside pressure is bearing him down. Overpowering paroxysms of anger, where the person so affected is, for the time being, beyond all self-control, should be fought against, with a prayerful invoking of higher powers for aid to overcome an invisible enemy, that will surely weaken under persistent efforts for dislodgement; and the time will come when the one so obsessed can claim an individuality positive to further temptation, through the aid of this power, for the "powers that be are ordained of God."

MRS. S. E. CALDWELL.

N. Y. Independent: General Sherman has a good memory for faces, but is apt to forget names. He was walking along the street in Washington one day, in company with a friend, when a man stopped him and smilingly asked after his health. "I beg your pardon," said the General. "Your face is familiar, but I can't recall your name." "I made your shirts," was the reply. "Oh! why certainly! Recall you

perfectly!" exclaimed the General. "Colonel," turning to his companion, "let me introduce to you my old army friend, Major Shurz."

CHIRO-PSYCHOMETRY.

OR THE READING OF THE SOUL BY MEANS OF THE HAND.

BY ROBERT ALLEN CAMPBELL.

XI.

In Oriental countries, in Southern Europe, in Central and Spanish America (where Moorish ideality is carried by the Spaniard and Portuguese), the thumb is an eloquent orator; pointing upward it declares affirmation, favor, good wishes—while the downward thumb expresses negation, aversion, or hatred.

The thumb is an essential part of the hand mechanically, for the powers and adaptability of the hand depend largely upon the length, strength proportion and mobility of the thumb. The large fleshy ball, formed by the muscles of the thumb in the lower part of the palm, upon which its strength depends, is the distinguishing characteristic of the human hand, and its peculiar features index the strength and expertness of the individual. The thumb at once controls and co-operates with the fingers by acting in assisting and directing opposition to them. It thus beautifully symbolizes what it also represents—the intellectual force and essential will—which clearly appreciates and wisely controls the other powers of the individual.

To discuss fully the use, beauty and meaning of the thumb would occupy more space than, in these articles, I can give to the entire hand. I must, therefore, notice it briefly.

The thumb indicates the intelligent will. In general a large thumb shows strength of character. That strength may be the foundation of a good or a bad career.

The first phalange of the thumb represents the will, the power of decision, continuity of purpose, and executive force. As this phalange is long it shows these powers to be keen; as it is large it indicates strength and persistency. The first phalange of the thumb short and feeble shows little power of resistance, little self-control, and a lack of continuity in effort. Such an one may be devoted, but not constant,—honest, but not persistent.

The second phalange represents the intellect or judgment. This phalange long, shows a clear intellect, power of planning and organizing, and as it is heavy, it suggests strength as well as clearness. This phalange short and weak, indexes little intellectual stamina, poor judgment, uncertainty of beliefs, perceptions and opinions.

The third phalange of the thumb, also called the "mount of Venus," under which head it will be fully described, represents the physical man as to strength, vitality and energy. It shows these qualities full as it is well developed, and lacking as it is flat and weak.

One thing is always certain: the person with the three phalanges of the thumb large and

well and harmoniously developed, will be no ordinary individual. Such an one is always forcible, intelligent and effective. On the contrary, one with a small thumb will never—unless by accident—be prominent or remarkable. Any inharmony in the proportions of the three phalanges of the thumb will declare a like inharmony with the will, intellect and energy of the man.

THE FINGERS.

The fingers index the taste, peculiar tendencies and manipulating abilities. The first phalanges, as they are long, show ideality, imagination, spirituality; as they are short, the lack of these endowments. The second phalanges as they are long and full show perception, reason, intellectuality, activity of brain and acuteness of nerve; short and small, the contrary. The third phalanges—next to the palm—as they are long, attest material tendencies—acquisitiveness; as they are full they show a power of saving, or hoarding, or avarice, and as they are short, the contrary. The third phalanges of the fingers, long and lean, suggest one, other indications concurring, who makes money, but does not accumulate.

Short fingers, like short hands, indicate one who sees in general, comprehends the *tout ensemble*, but who must make a special examination to become cognizant of the minutæ. They know if a person is good looking or well dressed, but not the color of the hair or eyes, or the material or style of dress, unless they make a special point to ascertain these items.

Long fingers indicate one who naturally sees the parts and proceeds thence to the knowledge of the whole. As mechanics they are characterized by care, exactness and completeness. As writers, orators or conversationalists they abound in particularity of statement, fullness of description and digressions; and in weak characters these excesses cloud rather than clear the subject under discussion.

Any finger as it is long intensifies the value of the mount at its base.

There is no fixed, not even a general, proportion between the comparative length of the fingers. The middle finger is almost without exception the longest. The first and third are next in length, and the third, in a majority of cases, the longer of the two, while they are frequently of equal length—sometimes one of them nearly as long as the middle finger.

Smooth fingers signify intuition, quick perception, rapid comprehension of ideas and things presented. They appreciate clear statements, illustrations and facts, rather than deductions and demonstrations. All the indications of the smooth fingers are strengthened as they are also tapering, and intensified as the hand is soft and the skin delicate.

Knotted fingers indicate logic, order, demonstration—and in excess—other characteristics concurring—distrust, suspicion and fault finding. Knotted fingers seek the why and wherefore; the motive, the harmony of statements.

The logical knot, between the first and second phalanges, attests order in intellectual

work, arrangements of ideas, classification of causes and results. It may value evidence, but it requires argument; and they appreciate ratiocination. In a weak hand it shows a tendency to hair-splitting, quibbling, captiousness, frivolous questionings.

The knot of material order, between the second and third phalanges, shows calculation, order and organization connected with material and tangible interests. This knot belongs to the book-keeper, the architectural draughtsman, the careful citizen, the executive of practical manufacturing. In a weak hand it suggests petty care about details, or “too many irons in the fire.”

The characteristics shown by the knotted fingers are strengthened as the fingers are long, and also as the hand is firm or hard and the skin insensitive.

Tapering fingers tell of ideality, and as the taper increases it shows the life more subordinate to the imagination. Small or medium full, soft hands, with smooth tapering fingers may give the world new general ideas. The larger the hand and longer fingers (especially if the palm is elastic and the finger ends square), will give minutæ of statement and illustrate their truth. The same hand with knotted fingers will logically establish them, and point out the resultant duty, advantage or application.

All cultivated people give their ideals tapering fingers. They are universally the emblems of purity, ideality and poetry.

The finger-ends—“the eyes of the hand” may be spatulate, square, oval or pointed; and most hands will show fingers of two or even three different modifications.

The spatulate form shows physical activity—love of muscular exertion. It shows resolution, practical effort, productive industry. This hand prefers abundance to elegance, comfort to style, hearty hospitality to ceremonious manners. On a very soft hand the epicure or voluptuary is suggested.

The square-ended fingers attest the mind and hand working together harmoniously. This finger-end shows one who desires employment in which both brain and hand, thought and action, are constantly reciprocal. Whatever the calling or profession, this hand will always be clear, precise, definite. All those who are noted for the precision, accuracy and grace of their manipulation or of their thoughts have square finger ends.

The oval finger-ends attest contemplation, grace of movement. The æsthetic taste is present, with ability to appreciate and criticise, but it requires the square ends to create. This hand cares more for grace than truth; prefers elegance to solidity. This finger end suggests reverie, divination, ecstasy, enthusiasm; in words, in suggestion, in appeal. In a weak hand there is a suggestion of dreamy indolence, and erratic or unreliable conduct.

The pointed finger-ends show a fanciful and visionary cast of character. Persons with pointed fingers may be brilliant in some direc-

tions, but not well regulated in their attainments—“one who lacks the definite proportion of faculty.”

Round fingers show a reticent, diffident, secretive person; while

Elleptical fingers, thinner from the nail to the inside of the finger than transversely, especially as they become flat, show openness, frankness and impulsive statement of feeling or opinion.

In the next article will be discussed the most fascinating of our subject—the mounts and their meanings and the lines with their signification.

For Light in the West.

HOPE.

Hope is the idolized principle of civilized people. It is instructive, and takes precedence of all things. Dandled on the knees of a loving mother, whose face beams with hope and whose heart aches withal of fear; nurtured and raised to manhood amid the tempestuous trials of boyhood days, and wicked, disobedient years, yet the same infant's mother hopes for her offspring as fervidly and resignedly as ever before. Her joy is the realization of hope which becomes our achievement. The progressive nature of man succors and fosters exalted ideas of the coming future. There is a far-away, longing anticipation of a great change in condition; a pampered, pleasant feeling that life will yet be worth the living, and its preceding title has been that of Hope! Hope, then, is the grand element of character whose possessor holds, not by force of will, but by a strangely divine conception. The varying changes of life, fraught with innumerable obstacles and objects of strife barring pleasure and oppressing almost beyond endurance is supplemented by a hope that the future will bring surprise of love to pay for the ills of the past.

This hope that never tires throughout the human family has in many instances brought with it a resignation that waits for revelation. There is a tendency to build the fickle castles of air, and with folded arms expect some great achievement, miraculous in its results! Such a course has prostituted a gift divine. The culpable suffer discontented, and revile every and any thing in consequence of having declined to associate opportunities with hope, and accomplish the ends of a natural law in harmony. The spiritual field has in a great degree struck the dividing line. The future of man will be to learn *what am I?* not *what shall I be?* The perfection of the present associated with the hope of the future will leave a glorious past, establish a heavenly present, and know no future!

A. P. B.

A PERTINENT RETORT.

As Wendell Phillips was once journeying over the New York Central, a rather pompous clergyman approached him and asked, “What is your aim in life?” To which Mr. Phillips bluntly replied, “To benefit the negro.” “Why

don't you go South then, and do it?" inquired the reverend gentleman. "Well, that is worth thinking about," answered Mr. Phillips, "but," continued he, "I notice you wear a rather white necktie; I would like to ask what is your aim in life." "To save souls from hell," was the answer. "Well, then, why don't you go to hell and do it?" asked Mr. Phillips, but he received no answer. His clerical friend had gone into another car. —*Sel.*

LOGIC OF BEING.

[We reprint the following from the Chicago "Daily Inter-Ocean" of June 28,—by request —ED.]

The following was delivered in the lecture-room, Methodist Church Block, yesterday afternoon, by Professor A. J. Swarts, President of the Medical Science University of Chicago:

We desire all to have the only tenable position relative to mind and matter. While materialism asserts that there is nothing but matter, we refuse to agree with such conclusions. While writers on metaphysical science assert that all that is is mind, we shall refuse to accept this meager argument and lack of logic. No one should assert without giving a reason why or how he concludes thus or so.

In presenting the logic or science of being we should first reason a priori (from cause to effect), and secondly a posteriori (from effect to cause). Cause and effect are a fixed order of succession in nature. To deny effect is to ignore cause. A prime cause is always invisible, as it cannot be anything short of thought or mind action, while an effect is always found in the visible. This being true, the visible is necessary to declare or make known the invisible, and for this reason it is folly to deny the reality of the visible. To hold that the visible objects are naught is to rob one's self of the only evidence or intelligence. While then the visible leads us to the invisible or to causation, we must admit that

THE VISIBLE IS REAL,

and is something, else we must argue that a delusion, an unreality, can declare a reality, which is as nonsensical as it is for theology to assert that all visible things were made from "nothing."

For convenience we may admit that visible things are matter, while to adhere to the exact facts of disintegration we can not so admit. On the ground that every varying object is entitled to a different name, it will do to speak of the invisible as spirit, and of the visible as matter; but when the visible is changed or made invisible let it then be called spirit, seeing that the modification which made it matter, viz., a visible expression, has ceased. A rock is called a stone, but by calling it a stone it is no less a rock. Air at rest is known as air, but when in motion it loses its former name and must take on another to express its changed action, and hence it is called wind. When these spirit extremists or Christian scientists revel in the remarks, "All is mind; there is no matter," "matter does not exist," "the visible is only a belief," etc., they declare a half truth, and that is said to be "the worst of lies."

If it is proper for air to be set in motion it is proper to have a name to express its motion, hence we must call it wind. When the force or new condition ceases it is right to drop the name wind, and to use the other, for now it is only air.

To consider properly the logical sequence you have the only true solution of the mind and matter agitation. As the rock may be called a stone, and the air in motion wind, so when spirit, i. e., mind expresses itself in a visible form, either mineral, vegetable, or animal, it is proper to give it another

name, and it is as proper to call it matter as it would be to call it some other term, yet it should be known that its

NAME AND VISIBLE CONTINUANCE

are of brief duration, and that it will soon cease to be matter. Now that it ceases to be visible it has not turned to "nothing" as the old way of thinking would regard it; but as mental science affirms, it has resolved itself back into essential substance, i. e., to spirit, and hence to invisibility, as spirit never was and never can be visible to physical sight.

The half truth, or "worst of lies," can only receive its other half, or be a complete truth, when the visible turns to invisibility, for then it is spirit, it is substance, and part of the universal sea of mind, or omnipresent invisible life, and it may also be called God, if such classification is desirable.

To lead out too far from sight or sense one gets beyond sense, and hence into nonsense. We wish it understood that the Mental Science University and its rapidly increasing allies present a foundation on which the forming hosts may rally and advance to success without being found against science, reason, or truth, and with the only position that it will command a respectful consideration as the spiritual science.

To deny that visible objects are real, and to hold that they are mere "beliefs," is to fail in meeting the Goliath of materialism. The world will stand by and condemn mere assertions; it asks for reason, and not for denial. We are ready with our solution of spiritual science to meet the ablest advocates of materialization, or of the incredulous masses. The only road to success is to win it on their own battlefield, and to present a solution of being that while it withstands materialism it must also challenge its acumen and respect.

We can safely admit that visible things are real, and that they are produced from substance without comprising a truth in Mental Science, and we can admit the temporary existence of matter, while we can demonstrate by recognized science that every atom of all visible things can be resolved into an invisible condition. We declare in the name of truth that

THE INVISIBLE IS SPIRIT;

therefore, as everything visible can be rendered invisible, we cannot fail to see the entire supremacy of spirit and the complete subjugation of matter. In this understanding only can it be said that all is spirit. While we have explained that the visible may be called matter, we wish to be understood that we do not thereby establish two substances, for there can be but one. While man through chemical aid can resolve to an invincible condition every element in existence it is easy to see that an entire planet could be reduced to invisibility, provided the chemical laboratory were sufficiently extensive.

You may better understand by considering a few examples. If you believe all visible things are matter you will say that gasoline, alcohol, ether and such are matter, but put any of these inflammables in a cauldron and apply the chemical process of fire, or wait a longer time for the slower chemical force of the atmosphere here, and every atom will resolve to invisibility.

Oxygen and hydrogen are invisible gases, but let them unite and they form water. Here we change the process by bringing the invisible to a visible condition. If the invisibles, oxygen and hydrogen, were spirit, are they now by being converted into water changed to another substance which is in no sense spirit? You call the water matter, but put it in a kettle over fire and you will turn it all back to its two and separate gases. Now that it is invisible what do you call it.

(To be Continued.)

BOOK AND OTHER NOTICES.

ANOTHER CALL.

At the camp meeting commencing Aug. 1st at Lookout Mountain, Tenn., the selection of a place for holding the next annual meeting of the Southern Spiritualist Association will be determined.

It will be remembered that the last, was held at Louisville, Ky., in March, the proceedings of which were published in the *Globe Democrat*, and creating quite a sensation through the able lectures delivered, and the attendance of so large and influential a class of citizens at these meetings. To secure the next annual meeting in St. Louis, it is necessary to raise a sum sufficient to secure a large hall and for any necessary incidental expenses.

There is no time to lose, and those who are willing to aid, should send in their names immediately and the amount they are willing to pay; and if a sufficient fund is subscribed, the claims of St. Louis will be presented at the August Camp Meeting.

This annual meeting will help revive the dormant feeling here, and awake a lively interest in the cause of liberal advanced thought in our midst —*East St. Louis.*

WARREN CHASE

Lectures in Clyde, Ohio, July 25th; in Geneva, Ohio, August 1st, and in Saratoga the other four Sundays of August. His address for August will be, Lyman House, Saratoga, N. Y.

We understand that the Vincent boys talk of printing a daily at Clinton during the camp-meeting in August. Don't know how about profits, but there is an old saying, "Go in, lemons, if you do get squeezed."

The Secular Review, London, Eng., edited by "Saladin,"—who as an author needs no introduction—and published by W. Stewart & Co., 41 Farringdon St., is one of the most ably edited and neatly published papers of the class, advocating Agnosticism. Its editorials and communications are strong, crisp and pointed. There is but little flourish of trumpets, uncertain sound or rubbish of words about it. There is no mistaking its meaning. The reasonings of its articles indicate that they emanate from the heights of the most elevated of human intelligence. Of course, we do not agree with them in philosophy, but in the things we do agree in, we may walk together—at least print our own paper and exchange.

GOD AND HIS BOOK, by *Saladin*, and

LIFE OF SALADIN, (W. Stewart Ross),

two little books of 65 pages each, price 7d. post free, are on our table. The first is a general overhauling of the Bible, its origin and the origin of the writers and their motives and the impossibility of the Holy Spirit's having had anything to do with it from the fact that there was no Holy Spirit.

The second one named tells the world how

he was raised, or rather how he grew up cramped in a Christian home until he got big enough to run away; so he has been running wild ever since, and is pleased to call it the pursuit of happiness and the acquirement of knowledge, to both of which he has a right. Whether we agree with the sentiments or not we must admire the clear, ringing sentences that come full and complete from the pen and clear brain of the author. Those who move along sluggishly in grooves should get and read these books and the *Secular Review*: if these do not wake them up to think, nothing will.

AN UNPARALLELED OFFER.

Last week we published the first chapter of "Woman's Crown," a serial story, written by Mrs. Nettie P. Fox, inspirationally, and to be continued in the *Spiritual Offering*. For further information as to what this story will be, we refer the readers to this first or introductory chapter, on another page, and to the *Offering* itself. The name of the writer is sufficient guarantee for the production. By special arrangement with the editors and publishers, we are able to offer to New Subscribers, that paper and *LIGHT IN THE WEST*, both one year for \$2.25. Investigators of spiritual philosophy and its kindred subjects are thinkers and people of good sense; hence it has been our policy not to blow very much about what we were giving them to read, and especially not about what we were going to do. We are not ashamed of our record in the past. We expect to make our future not worse than the past, not only as good as the present, but, now being a weekly we will double our old issue, and it is our purpose to be larger and every way better than we are at present, before a year rolls around. Our subscription price remains at One Dollar until the first of September. Whether it will be raised then, and how much, depends upon our success up to, and prospects at, that time. This agreement with the *Offering* only continues till then. New subscribers can secure both papers for a year by remitting the above amount (\$2.25) in accordance with directions to be found on our first page.

THE MEETING TUESDAY.

The Committee we suppose are not aware of the time we go to press this week, and have not handed in the Notice of where the meeting will be. One of the Com. authorizes us to say that the meeting will be near our office, (314 Chestnut,) and all coming to the office will be at once shown to the place of the meeting, most likely in a large room of adjoining building. So come to the meeting on Tuesday, 7.30 p. m., at 314 Chestnut St.

SPECIAL OFFER TO SUBSCRIBERS FOR LIGHT IN THE WEST.

All those who are now subscribers can have their subscription renewed for one year after the end of their present time by sending one dollar for themselves and one dollar for a new subscriber, provided they send in both at one time and before September First. Those who have only six months yet to run please to notice this.

SPECIAL NOTICES.

Again we must refer to terms and say that the subscription price will remain until

SEPTEMBER 1st AT ONE DOLLAR

per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements and for which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

Third Annual Camp-Meeting

OF THE

Lookout Mountain Camp-Meeting Association of Spiritualists

Will be Held on Lookout Mt., near Chattanooga, Tenn.
AUGUST 1st to 30th, 1886.

These camp-grounds are owned by the Association and are admirably located for the purpose in the midst of the Finest Scenery in the States. As a Health Resort this Mountain is Famous! The temperature during the whole summer is cool and pleasant. Ample Hotel Accommodation is provided on the grounds and other parts of the mountain. A Mountain Railroad will convey passengers up the mountain, making frequent trips from Chattanooga, so that all who desire can easily stop at hotels in the city and daily attend the meeting. Two Carriage Roads up the Mountain afford pleasant drives for tourists and others who desire to see the grand scenery along the ascent. From the summit will break forth a kaleidoscopic view, which will almost inspire the beholder that he has become a dweller in the realms of spirit. On the mountain the visitors will find points of interest for many day's excursions: Added to all this, there will be Daily Spiritual Meetings. There have been engaged several noted speakers and mediums for the platform exercises. All mediums are invited, and will be given ample opportunity to hold private seances and receive sitters. REDUCED RAILROAD RATES will be effected from all parts of the United States, giving a reduced return ticket to all who, previous to starting, obtain proper blanks from G. W. Kates, Secretary, Atlanta, Ga. Address him at an early date previous to the meeting. Address Stoops & Brown, Lookout Mountain, Chattanooga, Tenn. for hotel rates and accommodations. Tenting Space will be Given Free to any who will bring their own tents. For further particulars, address the Secretary.

G. W. KATES SECY
Atlanta, Ga.

P. R. ALBERTS, PRES.
Chattanooga, Tenn.

CAMP MEETING OF THE

MISSISSIPPI VALLEY SPIRITUALISTS' ASS'N.

The Fourth Annual Camp Meeting of the Mississippi Valley Spiritualists' Association will be held at Mount Pleasant Park, the grounds of the association, at Clinton, Iowa, commencing on the 4th day of August and continuing through the month. These grounds possess a healthful and beautiful location, situated on an eminence overlooking a city of twenty thousand people and the delightful scenery of the Mississippi river. Speakers and Mediums have been engaged, and a programme prepared that will interest both believers and investigators in the philosophy and phenomena of Spiritualism.

This is by far the largest Camp Meeting of the kind in the west, and has already become an annual and attractive Reunion of the intelligent Spiritualists of the Mississippi Valley and the west. Genuine mediums are welcomed and every reasonable facility afforded them. A good time is assured to all who may desire to attend. For further particulars, address B. B. HART, Clinton, Iowa.
D. SKINNER, Sec'y.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a READY REFERENCE where persons can have their Name Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00, one year \$15.00 payable monthly or quarterly in advance.

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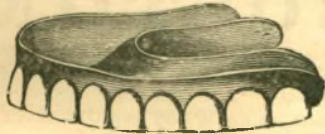
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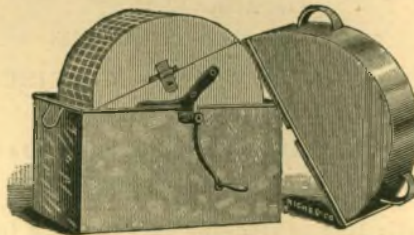
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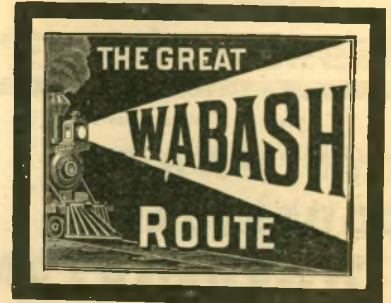
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